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Of the Church—By the Church—For the Church

Luther League Review

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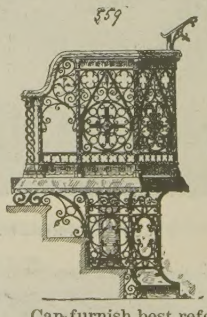

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Of the Church—By the Church—For the Church

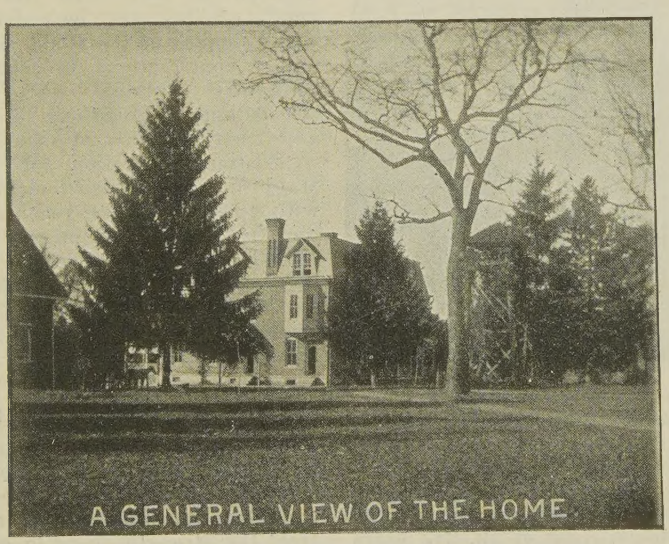
Luther League Review

The Orphans' Home and Farm School,

Zelienople, Pa.

THIS is the pioneer of the forty-five orphanages of our American Lutheran Church. Fifty years ago a German colporteur, named Houck, gave $1 for the starting of an Orphans' Home. Rev. Theodore Fliedner was then here with four deaconesses from Germany to install in the new hospital just opened a few months before by Dr. Passavant in Pittsburgh. This first offering had no companions for three years, and during that busy time the Home was only a wish. But from September, 1851, to April, 1852, contributions began to come as the result of an appeal in the *Missionary*, so that by spring the Orphans' Home was organized by the appointment of Sister Louisa—who was called to her eternal rest last January—as matron, and the reception of an orphaned boy and girl from Chicago. There was at least $500 in the treasury, a wonderful state of things, and the former building of the Pittsburgh Infirmary—the sick having been removed to the fine new hospital building across the street—was devoted to this new work of mercy.

But already in 1854 the Home was overcrowded, and a small farm near Zelienople was gotten ready for the boys, and the work of building was begun under the direction of Rev. Gottlieb Bassler, afterward first president of the General Council.

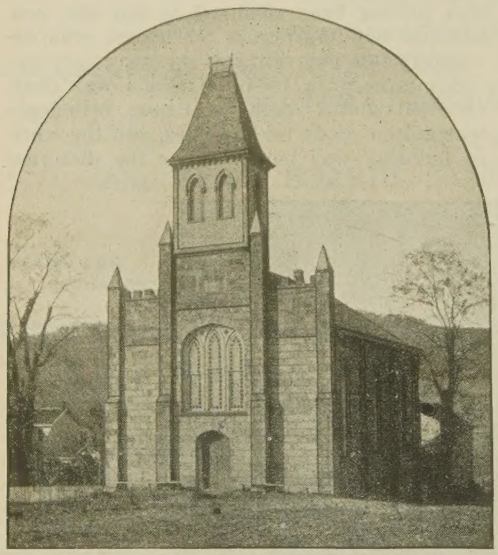


A GENERAL VIEW OF THE HOME.

In 1863 ground and buildings were secured at Rochester for the Girls' Home, and Rev. H. Reck became the first director. The two homes were separately administered until their final consolidation at Zelienople in October, 1894, under the management of Rev. J. A. and Mrs. Kribbs.

For nearly half a century the Lord has been mindful of His own. In the times of failure of harvests and of war, when flour rose to $12 a barrel, He provided daily bread. When the cholera swept over the country the Home doors opened to many a

weeping orphan. Financial panics broke rank after rank of business houses and strong banks, but with empty treasury the Founder of the Farm School yet fed and clothed the band of children and kept on trusting God. The first drum beat of the great Rebellion roused the Home boys, and some of them enlisted and went to the front, followed by the prayers and tears of those who watched the children play soldiers on the grassy camps of the institution. We need but refer to the deaths which peopled the little graveyard in the grove with nearly a score of the inmates and helpers of the Home during the long years; and to the disastrous fires that crumbled to ruins the main



THE OLD CHURCH AT ZELIENOPLE
Where Dr. Passavant was Baptized and Confirmed

building, a few years afterward destroyed the barn, and then for the second time swept away the main building and a large part of its contents. Last of all, five years ago, June 6, we recall the tolling of the Home bell and the children chanting with tearful voices: "The Lord is my Shepherd; I shall not want," as the beloved Dr. Passavant, whose strong faith and prayers and work for so many years had saved them from want, was laid to rest upon the hillside overlooking the Farm School. The Home, with its eventful history, has been and is a monument of the love and pity of the Father of the fatherless.

The Home has had many friends and benefactors in the past who have made legacies to the Institution of Protestant Deaconesses of the County of Allegheny, Pennsylvania, in trust for the Orphans' Farm School, Zelienople (the legal title). Among them were Charles Brewer, a Pittsburgh philanthropist, and John A. Roebling, the builder of the Brooklyn Bridge, whose legacy secured the lower farm, constituting part of the 400 acres belonging to the Home which helps so materially in the support of the large family. The characteristic feature of the Farm School is the family system, borowed from the famous "Rouhe Haus" of Pastor Wichern, at Hamburg, Germany. Each family has separate cottages, which with school house and main building form three sides of a quadrangle. The whole is embowered in trees and surrounded with gardens, fields and orchards.

The last year's record for health was exceptionally good. There have been 89 children in the Home during the year. The income was $6253.24, the expenditures aggregated $6432.54, leaving a deficit of $179.30. A new laundry and milk house has been erected at a cost of $1600, and the barn on the lower farm has had to be rebuilt. All this must be provided for.

The support of the Home comes from voluntary contributions, especially during the Christmas festival, when the Sunday schools and congregations of the Pittsburgh and District Synod of Ohio take up their "Christmas Collection for the Orphans." Many individuals also remember the Home with gifts during the year; and on "Donation Day," the last Thursday of June, from 1500 to 2000 friends of the orphan bring their offerings direct to the institution. Inquiries for further information may be addressed to Rev. J. A. Kribbs, Zelienople, or to Rev. W. A. Passavant, Jr., Pittsburgh.

Don't Grumble

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps, smooth away the rough spots and finish up the job that others leave undone—they are the true peacemakers and worth a whole regiment of growlers.—*Selected.*

United Synod Work in Japan

By Rev C. L. Brown

THE United Synod of the Evangelical Lutheran Church in the South is the only Lutheran body now doing mission work in Japan. This statement, however, needs explanation. During the past year Rev. J. M. T. Winthor, of the Danish Lutheran Church in the West, came to Japan in the interest of the body which he represents. As yet he cannot speak the language, and hence is practically unable to do any work.

In Tokyo there is a liberal German body, which is sometimes wrongly styled Lutheran. Our attention was called not long since to a statement in one of the home papers to the effect that the German Emperor had given a considerable sum of money to this "Lutheran" body for the purpose of building a church. Two statements in this connection should be sufficient. First, this body repudiates every symbol of the orthodox Lutheran Church. Secondly, they do not themselves claim to be Lutheran.

In the case of Mr. Winthor we are in hopes that in some way he will join his force with our own. Where two bodies stand in the same confessional basis we consider it not only unnecessary but hurtful to labor entirely distinct from each other in the same field. At home divisions are understood, and are not altogether bad, but in the mission field, especially in Japan, where people think for themselves, such differences are really an obstacle. They are neither appreciated nor understood by the great body of believers and unbelievers.

The United Synod's mission in Saga and the surrounding district has been a success from the very first. The working force has always been small, and therefore the principal effort has been limited to the single city of Saga. Taking into consideration the number of men employed and the amount of money expended, no mission in South Japan has been more successful. No mission can show a better average attendance at church and Sunday school. And though there are congregations with perhaps more of this world's goods, yet, according to this year's statistics, the largest average per capita contribution for the year belongs to our own congregation. Since the actual organization of the work in Saga, in 1892, by Rev. J. A. B. Scherer, who was soon after joined by Rev. R. B. Peery, 67 persons have acknowledged Christ as their Saviour, and added their names to the church roll. It was only last year that the congregation passed into a regular organized body, adopting a constitution and electing church officers. Soon afterward Mr. Yamannouchi, who has been with the mission from the first and who is a most efficient worker, was ordained and called as pastor. There is no reason why the work now so encouraging should not be pushed to still greater success.

The Sunday school is a most important factor. The average attendance is about 35. These children sing and join in the Sunday school service with an earnestness and interest that might well put to shame some of the home schools which I myself have visited. Most of them know Luther's Cathechism from back to back.

In addition to the work of the central congregation, there are two native evangelists stationed in the eastern and western parts of the city. Also in Kumamoto, the first city of Kynshu, 80 miles from Saga, lives another evangelist, a young man of thorough theological training. At Easter he baptized a young soldier, his first convert. He has many inquirers, and seems encouraged. Still, this is not all. In three small towns, varying from 3 to 10 miles from Saga, chapels are rented. At one of these places there is a good Sunday school with a membership of about 60 children. At all three places one or other of the Saga evangelists conducts a service every week. As a rule, little difficulty is experienced in securing a large audience at any of the street-side chapels.

Our working force is too small. We are hoping for an increase both on the field and from home. The Board fully intends to send out a third missionary this fall, and in the near future, if possible, still a fourth. Such addition, together with a corresponding increase of native helpers on the field, will give a substantial working force.

Christianity in Japan is an uncertain quantity. Perhaps no mission field in the world is liable to more frequent and sudden changes. The cause lies in the very nature of the people themselves. The Japanese are an excitable race. Small things will often set them to brooding, and when this once begins there is no telling the end. Insignificant things that the foreigner scarcely notices often cause the natives to "lose their heads." For example: My Japanese teacher a few years ago was one of the Church of England's most eloquent and brilliant evangelists. He had the confidence of both Christians and non-Christians, and

was doing an effective and noble work. Some of his friends one day suggested that it was contrary to the nature of a true Japanese to receive pay from foreigners. His resignation as evangelist was the result. He is now a lay member of the Presbyterian Church.

Again, the Japanese have an undue proportion of self-conceit, perhaps I had better say self-confidence. This is said without fear of contradiction from any worthy source, and with the belief that it will offend no one, since it is almost the universal judgment. Japan and Japan alone is the country of the gods! All others are far inferior in every way! The Japanese are the bravest and best people in this great world! Such a disposition fostered of old causes contempt for most things foreign. However, the more enlightened and progressive men of Japan are largely free from the above charges.

The Japanese are a most ambitious people. After the Restoration and the opening of the country to foreign intercourse, Japan was willing to learn from the more enlightened Western nations. At present the nation is endeavoring hard to throw off the yoke of foreign tutelage. This spirit affects the missionary in his labors. The native church turns to him the cold shoulder, slight him on every hand, charges him with inferior education and ability (which, in justice let it be said, is sometimes true). To my mind the chief thing to-day that keeps the missionaries in touch with the native church is the financial aid the foreign Boards supply. The native church is as yet unable to support itself.

These are some of the discouraging features of the work. On the other hand, there are not wanting couses for encouragement.

First, the statistics for the year 1898 show a steady increase. The Protestant bodies baptized 4,300 persons; the Roman Catholics, 4,982, and the Greek Catholic, 970. The net gains are not so encouraging, being only 403 for the Protestants, 631 for the Roman Catholics and 675 for the Greek Catholics. The total contribution of the native church was 95,365 yen, which is an increase of 13,814 over the previous year.

Secondly, the attitude of Shinto and Buddhism are significant. By their actions they clearly show that they greatly fear the future conflict with Christianity. Because of the near approach of "mixed residence," excited Buddhist priests have been lecturing throughout the country. The free access of foreigners is looked upon with a peculiar dread. Both Shinto and Buddhism are seeking the protection of the Government. Both wish to be acknowledged as the State religion, thinking thereby to obtain an advantage. The State will be slow to grant such recognition. All parties realize the power Christianity must exert if religious freedom be continued.

Thirdly, the attitude of the people toward all foreigners is becoming more friendly. Five years ago the hatred of the foreigner was much more intense than it is to-day. We trust that "mixed residence" will tend to further allay this unnecessary and uncalled for feeling.

At best the future is uncertain, but by no means discouraging. We live and work in hope. The Lord will do what seemeth to Him good. C. L. BROWN.

Saga, Japan.

"Lutheran Catholicity"

Under this title Rev. Jesse W. Ball, pastor at Los Angeles, Cal., writes thus in *Lutheran World*, among other things, of his congregation:

Here are gathered representatives of different parts of the General Synod. Some of our most active members came from the General Council. Others have come from the Missouri Synod. Some are from the Joint Synod of Ohio, some from the German Iowa Synod. The Norwegian Synods have contributed a few. There are others of Swedish birth, a few of Danish origin. A Dutch family from Amsterdam find their spiritual home with us. Last Easter a converted Jew and his wife, who is of English parentage, were dismissed to our congregation at San Francisco, and their loss made good by the reception of an Irishman and his wife, who is of French Lutheran origin. Our janitor, following somewhat the example of the husband of Helen Hunt Jackson, is an Indian married to a woman of German parentage. Both are members of the church. Several of our people were reared in the Congregational Church, a few others in Presbyterian and other denominations.

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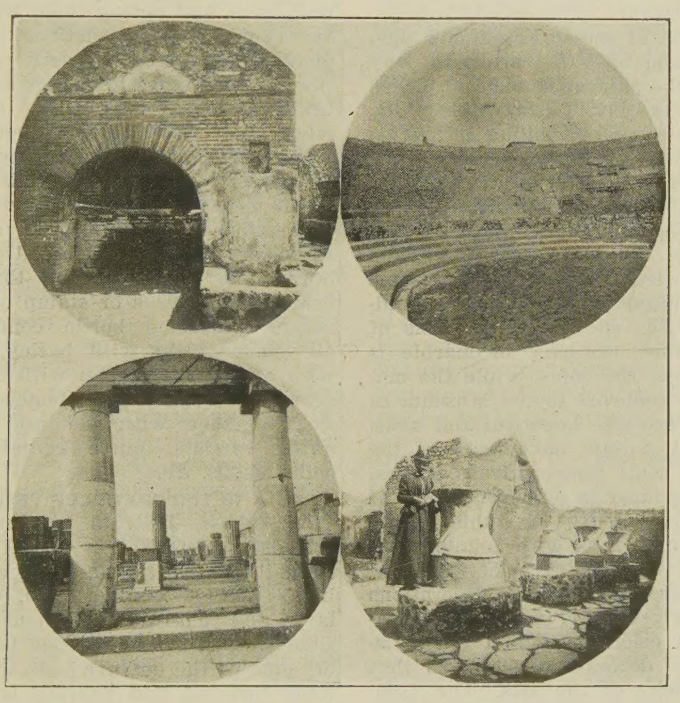
A Leaguer's Trip to the Holy Land

By E. K. Snell

TO POMPEII

On the morning of the third day we journeyed by railroad train to Pompeii, 12 miles distant, circling around the curve of the bay. Numerous small towns and manufactories of various kinds are stretched along the base of the mountain range. Very conspicuous among them is the macaroni industry. After a ride of an hour we were at the station at Pompeii, and then a short walk brought us to the ruins. Our entrance fee of 2 francs each included a guide, who accompanies us through the ruins to make all necessary explanations, also to keep vigil over all tourists, so that no vandalism is committed by the travelers who are anxious to procure relics.



RUINS OF POMPEII

Bake Ovens in good state of preservation
Portals of the Temple and Courts of Justice
Amphitheatre, showing Arena and seats of cut stone
Grinding Mills, adjoining Bake Ovens, cut from lava

In the year A. D. 63 Pompeii was partially destroyed by earthquake, but was promptly rebuilt with great splendor. Its final and complete destruction and burial occurred on August 24, A. D. 79. The first warning was a dense shower of ashes, a stratum of which covered the town to a depth of about 3 feet, allowing the inhabitants time to escape. Many of them, however, returned, some doubtless to rescue their valuables, &c., and, like Lot's wife, were turned to pillars of stone. The ashes were followed by a shower of red hot scoriæ, or fragments of pumice stone of all sizes, which covered the town to a depth of 7 or 8 feet, and was succeeded by fresh showers of ashes and again by scoriæ, eruptions from Vesuvius, or Monta-Summa, as some claim, a twin cone of Vesuvius, showing at present an immense open crater, but for many years extinct. The masses of debris over the town, at present visible at points which are still uncovered show a depth of 20 feet. Pompeii was not destroyed by molten lava as some of the towns and villages surrounding the base of the volcano were in more recent years. In the excavations from 1861 to 1878 were found 116 human skeletons, and those of four dogs and eight horses, having been preserved for 1800 years, hermetically sealed, as it were, under the air tight packed ashes and pumice stone. A number of these skeletons have been shaped and filled with calcim plaster; some showing their natural teeth, thereby restoring them

to a more natural form; some showing contortions of the limbs, indicating that they perished in agony. These are displayed in a building or museum especially erected in among the ruined city. The whole number of those who perished is estimated at 2,000. The main entrance is by the Porta Marina, thence through the Via Marina, or street of Marina, whence you can turn into a number of streets. The streets, bordered by pavements or sidewalks, are straight and narrow; seldom over 20 to 24 feet wide, and some not over 14 feet, all well paved with large blocks of lava.

At the corners of streets we found public fountains, and on these are seen very plainly where the patrons of old had placed their hands on the lava basin while taking a drink and by constant rubbing or friction had worn out cavities. The first story of the buildings only is left. All the combustible parts of the structures were no doubt consumed during the time of the calamity. These buildings were largely constructed of a large flat brick and cement, while some of the more palatial buildings, public buildings, theaters, &c., show some remains of stone and marble. Statuary in marble is still found among the ruins, while the majority has been removed to the Museum at Naples. There are also beautiful and artistically laid out mosaic pavements in the court yards of some noted private houses, some of them almost in a perfect state of preservation; also plenty of public baths surrounding court yards with fountains in center. On the walls of some of the royal palaces are a great many of the decorations and paintings in very good state of preservation. The high colors used and the artistic taste in the decorations show us that they were masters of the arts. The Temple of Justice, with its stately portals of marble and other stone, still stands in grandeur and magnificence, seemingly trying to tell us the story of so many centuries ago. Shops along the streets with but one large opening or entrance on the sidewalk to give light and ventilation are numerous; also apothecary shops having a large snake or serpent as a sign placed above the entrance, either molded out of cement or cut lava. Wine and oil shops as well are plentiful, having the large earthen jars or vessels still embedded in a portion of the masonry. Bake ovens and grinding mills were generally connected, as the baker would grind his own meal. The accompanying cut represents a bake oven, apparently in such a good condition that it might be used at the present day. Immediately adjoining is a row of grinding mills or mill stones which are cut out of blocks of lava—holes are cut in the sides to insert wooden levers to be turned or operated by hand and thus do the grinding.

Immense ruins of amphitheatres are found constructed of marble, bricks, stone and lava, connected with subterranean cavities and aqueducts, showing the quarters for man and beast engaged in the bloody gladiatorial combats.

The collections of relics found among the ruins of Pompeii and displayed in the National Museum at Naples are varied and numerous, and among them we find numerous copies or reproductions of Pompeiian pictures. These copies merit careful inspection, as they serve to convey an idea of the brilliant coloring of these ancient walls when they were first discovered. Great variety of cooking utensils largely made out of copper—andirons, gridirons, &c., found in the open fire places or hearths.

Remains of food and other articles, such as several loaves of bread when found burned to charcoal, and thus preserved bearing the marks or stamp of the baker's name, handsome bottle containing some oil, glass vessel with barley, glass tubes with olives, double pan with charred meat, grain, nuts, pears, eggs, honeycomb, onions, &c., together with net and needlework, straw sandals, purse containing several coins, shells, &c.

TO THE CRATER OF VESUVIUS

In August, 1891, in company with two friends we left Naples by carriage for the summit of Vesuvius—a drive of about four hours over a winding road, over beds of lava and cinder of various colors and shades. Along this roadside, perched on top of some of the old lava beds, we find the fig trees thriving and bearing fruit, some of it just beginning to ripen; astonishing indeed to find such growth on the dry, parched lava. At the end of this road is located a power house with two endless wire cables, running coaches or cars up the cone of the volcano, on an inclined double railway track, at an angle of about 45 degrees. While one car makes the ascent the other makes the descent. These tracks are laid on the bed of ashes and cinder or pumice stone up the cone, the length of which is about 900 yards to an upper station, which is about 1,300 feet higher than the lower. After leaving the railway we climbed the balance of the cone over loose ashes and fine cinder in a zig-zag way or path for about 15 minutes more. While climbing and even while going up the incline is distinctly heard the rolling thunder and very

(*Continued on page 22.*)

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Sept. 24. 17th week after Trinity.

The Sanctity of Marriage

(Mark X. 1-12)

Themes for Papers.—1. "The Beauty and Blessedness of Home."—2. "Marriage a Divine Institution."—3. "Our Lord's Teaching Concerning Divorce—Contrasted With Modern Practice."—4. "What Woman Owes to Christ."—5. "The Supreme Place of Love in the Home."

Brief, well-prepared papers on these or similar and additional themes should be submitted to the pastor for suggestion and emendation before the meeting. The general subject is most practical, and should prove a most interesting service.

1. It ought to be well understood in these days of Mormonism, of lightly-sitting marriage ties, of easy divorce, and of absurd theories of love and affinity, that no true home is possible without true Christian marriage. The beauty and blessedness of home may be eloquently described, but the main point is to understand its relation to marriage. Unless one man and one woman covenant with each other and are true to each other there *can* be no home. Plato's ideal State, in which the individuals were to give up all responsibility for the children of their temporary unions, and the parents were to be the State alone, could never have produced a home. Only a deep-rooted reverence for God's institution of marriage, and a faithful Christian realization in life of the divine conception can produce a home.

2. Emphasize in this paper the Scripture references given in the second and last paragraphs. And set over against this the fact that no man or woman, however great a genius, is greater than God, or dare set aside His laws. Nothing He ever did for man showed more clearly His love and wisdom, or has been more prolific of blessing for the human race in the founding of home and Church and State. Let us reverence marriage. Let the young, instead of making it a theme for jest, make it a subject for prayer, and with God guiding, as He guided the servant of Abraham, happy and blessed homes will be founded.

3. A little research will enable the writer on this theme to present startling facts and statistics as to the terrible disregard in the laws, in many of our States, and in the practice of an alarmingly increasing number of our people, of our Lord's teaching concerning divorce. Our pastors, too, need constant reminders of the strictness with which they should act when invited to re-marry divorced persons. There must be an awakening of public sentiment and of Christian conscience on the subject.

4. Christ has rescued woman from the dishonor of the ancient theory and practice. The Greeks valued the virtue of their wives and daughters but sought the companionship of the educated, brilliant courtesans of their time. But under that civilization there was and could be no intellectual comradeship in the home, no love of the high, true type that a truly Christian home always knows. And what woman is where Christ has not come, in other lands, to-day, is known to us, and appeals, compared with the glory of Christian womanhood, for a grateful recognition of what we have attained, and for a speedy sending of the Gospel that redeems to our fettered sisters in India and other lands.

5. This subject all ought to be familiar with from actual experience. Perhaps, however, we need to be reminded of the danger that in our haste, and thoughtlessness, and impatience the expression of our love be forgotten, and our hearts sorrow for its sunlight. Above all, greatest of all, love.

Oct. 1. 18th week after Trinity.

The Traditions of Men

(Matt XV. 1-11)

Themes for Papers.—1. "How to Test Tradition."—2. "What to Do With Traditions."—3. "Worthy and Unworthy Traditions."'—4. "The Word Above All."

1. The first thing to do with traditions is to test them. Are they in accord with the letter and the spirit of the infallible rule of faith and practice—the Word of God? That is the one question, the answer to it settles all the rest. The traditions of the teachers of Christ's day were *additions* to God's Word. Some of them were in direct contravention of His Word. A man owed a debt of duty and helpfulness to his father and mother. According to the traditions of that day he could say, "Corban," "it is devoted to God," and withhold it from the needy parents, and, at the same time, devote it to God in word only. With their traditions they had laid a burden on men's shoulders too heavy to be borne, and made the law of God of none effect.

All that we condemn in the traditions of the Church of Rome is what they have

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added to the Word of God and in contradiction of that Word. Their whole theory of the Church, of Purgatory, of the necessity of Confession, &c., is a "Gospel" added to the true, pure Gospel—and their setting of goods works alongside of faith in the way of salvation is in contradiction of the truth.

2. But after the test has been made we know what to do with traditions. If they contravene or add unprofitably to the Word of God, throw them away. If they come to us hallowed by the profitable, edifying use of generations of saints, the outgrowth of a genuine devotional spirit in the Church of Christ, accordant with the Scriptures in letter and spirit, let us cherish and adopt them! To this class of worthy and profitable traditions belongs the whole question of liturgies, and churchly usages, which the Reformed Church, judging too strictly by the letter alone of the Word, for a long time rejected as not *commanded*, but which we gratefully employ, as consistent with the Word and neither implicitly, nor explicitly *condemned* in it.

3. There are thus worthy and beautiful traditions, and our Church values and uses all of them. There are also unworthy traditions, and an interesting paper can be prepared exhibiting them as found in the Church of Rome, the High Church Episcopalians, and, as well, in the branches of a radical Protestantism on every side of us. The insistence upon the necessity of a certain *form* in the administration of Baptism, the "mourner's bench" and its allied usages, the prejudiced hostility to the liturgical and artistic in the worship of God—are all illustrative examples of traditions which men want to foist upon us as authoritative teachings.

4. Only let the Word be above all. Then prejudices and the hurtful influence of traditional observances accepted as of equal authority with the divine voice will fade away. Then will come unity, peace and spiritual power. Then we shall be true, Scriptural, Lutheran Christians!

Oct. 8. 19th week after Trinity.

The Danger of Riches

(Matt. XIX. 16-26)

Themes for Papers.—1. "The Young Ruler's Mistake."—2. "First, the Kingdom of God!"—3. "Then Dangers of Riches."—4. "Who, then, Can Be Saved?"

1. However good and lovable a human character may be there is always a flaw in it until it is renewed and sanctified by God's gracious Spirit. So much of attractiveness was in this young ruler that the heart of Jesus yearned over him, yet so serious a defect was to be found in him that when it came to the choice between Jesus and his wealth, he clung to earth. His mistake was self-trust—a willingness to save himself by his own doing—an unwillingness to be saved, renouncing all, and resting simply on Jesus, as Saviour. It is the cardinal error of the human heart. We *will* not and *can* not "fear, love and trust in God above all things." We can only yield ourselves, submit to the incoming of the Holy Spirit, and under His guidance, by His power, cast self aside and rely wholly upon our Lord, surrendering all to His behest.

2. The young ruler's supreme love was for his riches. How many a man since him has wanted to make Christ second, and business, money-grubbing, first. Business, the gaining of wealth may be sanctified, "made fine," if the toil and its rewards are for Christ, and He is first—but, otherwise, it is the vision in the House Beautiful realized—the man with the muck-rake, who will not look up to see the offered crown! It is all a question of the *will* and its motive. "They that will be rich" must "in the end be bankrupt." But they that will glorify God, whether in riches or poverty, shall in the end be rich! We forget, sometimes, that the poor man can have his heart set on riches as well as the rich man, and that whether we have the awful responsibility of riches or not, our possessions, great or small, and our aims and loves may bring us under the young ruler's condemnation, may lead us, too, to "go away," away from Jesus.

3. The material given in the third paragraph of our topic will afford a most striking presentation of the warnings of God's Word against the deceitfulness of riches. Their danger lies not in themselves, but in the tendency they have to absorb us in thought, and care, and eagerness for greater possessions, until they dethrone God in our hearts and take the place that is His alone in our lives. The danger is that our riches possess us, instead of our possessing and using them for God. No need to look far for illustrations of this theme. The few noble examples of rich men and women who have consecrated their wealth only make the contrast more striking of the multitudes whose god is gold. Our missions and churches are, for the most part, sustained by those poor in this world's goods, but rich toward God.

4. "Who, then, can be saved?" None, in his natural condition, for each one, until regenerate by water and the Holy Ghost, clings to something in self, some possession, inner or outer, that to him is more than God. But in Jesus Christ, and by His Spirit, all

can be saved, the rich and the poor coming alike with their poor all to lay it at Jesus' feet, to be enriched by His multiplying grace.

The one chief lesson of it all is this; that true discipleship means absolute surrender; full intrusting of ourselves and all we have, in loyal unquestioning obedience to our King. Let Him be All in All. Live for Him. Hold what we have in sacred trust from Him, and ready, at His bidding, for His service. This is where the young ruler failed. Let us not fail!

Oct. 15. 20th week after Trinity.

The Wicked Vinedressers

(Matt. V. 23-44)

Themes for Papers.—1. "The Indictment Against the Teachers of the Jews."—2. "God's Last Appeal."—3. "The Coming of Judgment."

1. It was a very serious indictment which Jesus, in this parable, drew against the responsible leaders of the Jews in their religious life and practices. The chief points in it are, that God had done all for them which they could demand or expect—the old cry of the Lord in Isaiah 5; that he had not cut them off after their first rejection and persecution of His representatives, nor after repeated experiences of the same kind; that what He asked of them through these prophets was in the highest degree reasonable and for their good; that as messenger after messenger was sent increase of power and stronger and stronger entreaty was given them; that, last of all, the highest and best, His own Son was commissioned to deal with them, He, in His marvelous patience and love, saying: "Surely, they will reverence my Son;" and that only after the definite rejection of this divine ambassador, only after every hope was gone, only after every just man must admit that the time for long suffering was at an end, did He, at last, determine that He could be patient no longer, and that the time for judgment was come.

How true, in every point, is the parallel with those souls to-day who utterly refuse to God the return of grateful, loyal obedience, which is their reasonable service, or who, professing and acknowledging Him and His claims, give only the empty husks instead of the fruitage due. What could He have done to appeal to us that He has not done? What have we done for Him?

2. Oh! the pathos of that last appeal! Having spoken through the prophets, He speaks now through His Son! And the answer to this appeal must be decisive. If they reject Jesus Christ, if they do not discern Him, if they do not realize that this is the last appeal, and that this, their day, is ended, then God has nothing higher, nothing better, no further hope or call to give them. It is true always. God's last appeal is in Christ. You may scoff at Moses and John the Baptist, you may resist reason, argument and exhortation, but if your heart throbs with no trust and love when Jesus stands before you and bids you come, then what will, what can appeal to you? And as He spoke to them the words of this parable, knowing that they would reject, smite, scorn and crucify Him, what divine love, what infinite self-sacrifice we behold in Him, and how hopeless is the lot of those who listen unmoved seen to be!

And there comes to every unbeliever such an hour, when Jesus, for the last time, stands and calls; and he, rejecting once again the only Saviour, seals His own doom and writes himself among the damned. If you have not already heard and responded, with full devotion of every faculty and power, do not delay! God's clock may be striking now the last minute of your "day."

3. And then the judgment! And these men themselves pronounce it! From their own lips they are condemned. The man without the wedding-garment judged himself guilty by his speechlessness, but these men in their very words! God's justice must be evident to the lost themselves. What will you say, when He asks for your defense? How will you dare ask for pardon, in view of the free Gospel given you from your infancy, in view of the blood of Christ always so richly offered you, in view of the long-suffering of God that has spared you so long? How will you justify the hardness of heart, the base ingratitude, the utter selfishness that have resisted such loving and oft-repeated entreaty?

And will the judgment and punishment meted to men of our day be less than that which was visited upon the doomed Jerusalem, and the people who justified their own condemnation? Will it not rather be a sorer punishment? Oh! bethink you now, that the Lord of the vineyard comes seeking for fruit to-day. Where is your fruit?

Oct. 22. 21st week after Trinity.

The World's Hatred

(John XV. 18-25)

Themes for Papers.—1. "A Strange Antithesis."—2. "The World's Intolerance."—3. "The Christian's Comfort in the World's Hatred."—4. "The Scriptural Teaching."

1. The antithesis of the world's hatred confronting the religion of love seems a

strange sight, for love ought to be met by love. But God's love is not so met until after long patience and repeated proofs, the heart of man is touched and re-made through the means of grace. But this antithesis, however unexpected, is not strange to him who ponders on the springs of the world's life and contrasts these with the demands of Christ's religion. There is self-love, self-indulgence, self-seeking; here is self-abnegation, the outgoing of the heart from self to God and one's neighbor. And, thus, nothing can be in more complete antagonism than the world-spirit and the Christ-spirit. All history and all experience verify the fact of this antithesis. The persecutions of the Cæsars, the contempt of the great, the bitterness of the unbelief and infidelity of all ages, including the present, the delight of the world in the faults and falls of professing Christians, the unwillingness of the formalist and hypocrite to bear the searching, faithful preaching of the Lord, denouncing sin—all and each prove that the natural man has not changed since the Master told His disciples of the world's hatred.

2. So long as the world does not change, and the Cross does not lose its meaning, the world must be intolerant of the Cross. It is characteristic of the truly Christ-like to receive rebuke with humility and to answer condemnation with amendment. But the world returns hatred for reproof, and Christ stands for reproof of all that is characteristic of the world. A true presentation of the Gospel is of necessity a rebuke of worldliness, self-seeking, forgetfulness of God, sinful indulgence. A truly devoted life, ripe and rich in the fruits of Christian character, is in itself a condemnation, by its very beauty and purity, of the life that looks no higher than this world's gifts and gains, and knows no standard nobler than this world's ethics. So the world hates and seeks to injure and destroy the power of the preacher, and to injure the one who lives the blessed life. For if Christ and His Spirit conquer, the world and its life is destroyed. Intolerance on the world's part is the instinct of self-preservation. The chief priests and scribes of Christ's day furnish illustration. When the Church (never our own dear Church) persecuted and showed unchristian intolerance, it was because the leaders of the Church had so much of the world's spirit. The world's intolerance is never more clearly shown than in denouncing the alleged intolerance of the Church. But there *is* a mutual intolerance. There can be no compromise between the two powers and principles. They are mutually exclusive. But there is this great difference. Christ is intolerant of evil, of sin, of man's self-destruction. The world is intolerant of good, of unselfish endeavor for the glory of God and for man's true welfare, of that which elevates and saves. There is no excuse for such intolerance, for the world offers no substitute for what it seeks to destroy. The bitterness of infidelity stands condemned because while it seeks to shut out the light and hope of the Gospel, it has no other light and no other hope to take its place, and dooms man to despair. There is, there can be, no motive to justify such a cruel work!

3. There is great comfort to the Christian in the world's hatred. If the world do not hate us, if in our lives there is no break with the world, no rebuke to the world, there is something wrong with our lives. If the world hate us, we know that it hated Christ, and hates Him still. The servant is not above his master. It is enough for the servant if he be *as* his Master. Better hatred with Christ than love without Him. The hatred of the world is another testimony to His prophetic knowledge and His truth, thus another assurance that His promises will be fulfilled, even those promises that He will be with us and give us peace in the midst of the world's turmoil. If we suffer thus, we share His sufferings, and are bound to Him in a new fellowship.

4. The Scripture passages cited may be introduced throughout the service in appropriate places, or may be presented together in a paper reciting them in full and commenting briefly upon each so as to bring out clearly its special point and pertinence.

Oct. 29. 22d week after Trinity.

The Temple Cleansed

(John II. 13-17)

Themes for Papers.—1. "The Meaning of Christ's Scourge."—2. "The Scourge in Luther's Hands."—3. "Practical Lessons."—4. "The Scriptural Teaching."

1. Christ has a scourge. To His hands is committed judgment, authority, discipline. He never struck with His scourge in His first coming to earth, but He shall come again and the scourge will descend. But the symbol which He held when He cleansed the Temple warns all men, forever, against irreverence for God's House; against the perversion of the House of God to purposes for which it was not intended; against the secularization of the Church; against the greed for gain that uses religion only as a means of selfish aggrandize-

(*Continued on page 16.*)

Next Year's Topics

By Rev. George H. Schnur, Jr.

A FEW thoughts on the Topics in connection with the schedule published below may not be altogether inappropriate.

As the users of the Topics have probably discovered, the Scripture lessons of the current year are those of an old pericope, with the exception of those of Advent and Christmas, 1898, which were the closing lessons of the doctrinal series of 1898. During the festival portion of this year the subjects centered about the Christ in His work and sufferings and as the risen Lord. In the after Trinity season, the themes have been intensely practical, thus fittingly following the instructive doctrinal series of last year.

The editor appreciates the kind expressions of approval that have come to him from many of our Luther League workers in all parts of our Lutheran Zion. Intelligent criticism given in a fraternal spirit is welcomed as a means of improvement. The largely increased use of our Topics as evidenced in the need for a second edition of the last quarter's Topics is certainly gratifying. May we express the hope that many more of our Young People's Societies may avail themselves of the privilege of using these Topics, which are intended to lead us all into a more thorough and devotional study of the Word? While we would not think of claiming perfection for them, we are glad to know that many workers agree in testifying to their comparative excellence and especially their Lutheran spirit, their teaching of that type of piety and devotion peculiar to the church of our fathers.

At the Third National Convention in the biennial report of Rev. Charles L. Fry, our Literary Secretary, it was suggested that for 1900 we ought to have a biographical series of Topics. The adoption of Secretary Fry's report practically adopted his happy suggestion. Hence the following series of themes has been prepared. As heretofore, the Church Year has been followed and the characters selected with a view to appropriateness to the day, as—*e. g.*, The Virgin Mary on Christmas, Hagar on Epiphany, Mary of Bethany on Palm Sunday, and Mary Magdalene on Easter, New Testament characters during the festival portion, and Old Testament characters in the after Trinity season. The discovery of the Law under Josiah, seems peculiarly fitting to Reformation Day, the character of Daniel to the Sunday nearest Luther's birthday, and Nehemiah to Thanksgiving time. Other coincidences will appear on a careful reading of the subjects.

Devotional or programme committees will please allow this suggestion: Be sure to preserve this number of the Review, so that you may have the whole scheme before you for your own use.

LUTHER LEAGUE TOPICS FOR 1900

ADVENT, 1899.

I. December 3, Adam; or, The Advent of the Human Race. Genesis 1:26-31; 2:4-7.
II. December 10, Enoch; or, Piety Rewarded. Genesis 5:18, 21-24; Hebrews 11:5.
III. December 17, Noah; or, Obedience. Genesis 6:9-22.
Christmas, December 24, The Virgin Mary. Luke 1:26-38.
New Year, December 31, Abraham; or, Faith. Genesis 12:1-4; 15:1-6.

1900.—EPIPHANY.

I. January 7, Hagar and Ishmael; or, Divine Mercy Extended to the Gentiles. Genesis 21:14-20.
II. January 14, Isaac; or, The Son of Promise. Genesis 17:19-22; 24:61-67; 26:1-5.
III. January 21, Jacob; or, A Grateful Vow. Genesis 28:10-22.
IV. January 28, Judah; or, Brotherly Love. Genesis 44:18-34.
V. February 4, Joseph; or, Providence. Genesis 45:1-15.
Septuagesima, February 11, Eve. Genesis 2:18-25.
Sexagesima, February 18, Leah and Rachel. Genesis 29:1-20.
Quinquagesima, February 25, Ruth. Ruth 1:6-18.

LENT.

I. March 4, John the Baptist; or, Pointing to Christ. John 1:19-29.
II. March 11, The Woman of Samaria; or, Sought by the Poor. John 4:7-15, 28-29.
III. March 18, Zaccheus; or, Sought by the Rich. Luke 19:1-10.
IV. March 25, The Rich Young Ruler; or, One Thing Lacking. Mark 10:17-27.
V. April 1, Pilate; or, Truth Rejected. John 18:29-19:16.
Holy Week, April 8, Mary of Bethany. Luke 10:38-42; John 12:1-9.

EASTERTIDE.

Easter Day, April 15, Mary Magdalene. John 20:11-18.
I. April 22, Philip and the Eunuch; or, One Soul Saved. Acts 8:26-40.
II. April 29, Cornelius; or, A New Departure. Acts 10:1-4, 30-48.
III. May 6, Dorcas; or, Christian Charity. Acts 9:36-42.
IV. May 13, Timothy; or, The Christian Ministry. 2 Timothy 1:1-14; 4:1-5.
V. May 20, John; or, Loving Discipleship. John 21:19-24; 1 John 1:1-2:2.
Ascension, May 27, Stephen, the Martyr. Acts 6:8-15; 7:51-60.
Whitsun-Day, June 3, Peter, the Preacher. Acts 2:14-36.
Trinity Sunday, June 10, Paul, the Apostle. Acts 26:12-18; 2 Timothy 4:6-9.

THE AFTER-TRINITY SEASON.

I. June 17, Moses. Exodus 2:1-10; 32:7-14; 34:28-35; Deuteronomy 34:1-12.

II. June 24, Aaron. Exodus 4:14-16; Numbers 17; 20:22-29.
III. July 1, Joshua. Joshua 1:1-9; 23; 24:14-15.
IV. July 8, Gideon. Judges 6:11-14, 21-23; 7:1-23.
V. July 15, Jephthah. Judges 11:29-40.
VI. July 22, Samson. Judges 13:11-23; 16:21-31.
VII. July 29, Eli. 1 Samuel 2:27-36.
VIII. August 5, Samuel. 1 Samuel 3.
IX. August 12, Saul. 1 Samuel 10.
X. August 19, David. 2 Samuel 7.
XI. August 26, Solomon. 1 Kings 3:5-15.
XII. September 2, Rehoboam. 2 Chronicles 10:6-19.
XIII. September 9, Jehoshaphat. 1 Kings 22:41-50; 2 Chronicles 20:5-19.
XIV. September 16, Jezebel. 1 Kings 21:1-19, 23-25.
XV. September 23, Elijah. 1 Kings 18:20-46.
XVI. September 30, Elisha. 2 Kings 2:9-15; 4:32-37.
XVII. October 7, Naaman. 2 Kings 5:1-19.
XVIII. October 14, Jonah. Jonah 2.
XIX. October 21, Isaiah. Isaiah 6.
XX. October 28 (Reformation Festival), Josiah; or, The Book Discovered. 2 Kings 22.
XXI. November 4, Ezekiel. Ezekiel 2.
XXII. November 11 (Luther Day), Daniel. Daniel 6.
XXIII. November 18, Esther. Esther 4.
XXIV. November 25 (Thanksgiving), Nehemiah; or, A Nation at Home. Nehemiah 4; 8:9-18.

Luther League Topics

(*Continued from page 14.*)

ment. His scourge is raised against all profaning of holy things. Shows, fairs, theatricals, performances of every sort, in the Church, and for the sake of money to-day—think you His scourge is not raised against them? Self-called preachers, pushing themselves by political wire-pulling into lucrative places, seeking the pulpit precisely as they would seek a place in business or government, for bread, for comfort, or for social position—need they not fear His scourge? His Father's House is a house of prayer, of worship, of devotion—and naught else is seemly there.

2. The centuries passed away and the Church had forgotten this, among many other lessons of the Lord. There came a time, and God raised up a man, for a new cleansing of the Temple. Into the hand of Luther, Christ thrust, for the time, the scourge. And the fearless hero used it. Priests made merchandise of souls, sold security for sin, bartered forgiveness, mumbled masses, with unbelieving hearts, for the money it brought them, released the departed from an invented Purgatory when the silver rattled in the money-box, claimed to give God's grace for gold! The tables of the money-changers were in the temple when the monk, strong only in God and His Word, but weak and contemptible in the eyes of men, rose and lashed them with the scourge of truth. And a clean Temple was prepared, for, again, the truth prevailed.

3. Better than one paper on these three important practical lessons would be the reading of a brief paper upon each of the three. The "question for discussion" might be best presented in yet another paper. Each of these subjects would furnish ample and suggestive material for discussion, illustration and application by our clever young people, and the service would be all the richer and more interesting and profitable for the unusual number of papers presented.

4. The Scriptural teaching, as given in the passages quoted, and in others which might easily be added on the various subdivisions of the topic, may be treated as suggested in the last lesson.

God grant that our churches may be true temples, fully consecrated to the glory of Him in whose Name they stand.

Luther League Reading Courses.

Adopted by the Luther League of America.

I.

Lutheran Manual ..... Remensnyder.
Schoenberg Cotta Family..... Mrs. Rundel Charles.
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When any person shall have read the books of the first course, and so informed the Literary Secretary, he shall receive, upon payment of the 20 cents fee, a Luther League Literary Certificate

When he shall have read the books of any of the other courses, he shall receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 133, Washington, D. C.

Have them all put in your S. S. Library.

The Juniors' League

Address all communications intended for this page to Rev. C. Elvin Haupt, Grace Place, Lancaster, Pa.

HAVE our Leagues made a plan for their autumnal and winter work?

The Quotas of Our Strength

In a few months another great census will begin simultaneously throughout the length and breadth of the land. Not a citizen—not even the youngest child in the humblest home—will fail to count. And the greatest possible care and accuracy will no doubt be exercised to get the exact facts and figures. In the decade now beginning, many, if not all, of those who are now our active and faithful Juniors will also be enrolled among the full-grown young members of the Church and League. Doubtless some will occupy our pulpits, others will fill the pews, the forms of the classes of our schools as teachers, and the responsible posts of duty in the League. How much, therefore, depends upon the preparatory training now being done in the gentle, quiet ways of our Junior work! Wise lessons and good habits gained now will never be forgotten by us. "Despise not the day of small things!" In the acorn's cup the solid oak-tree is enshrined.

At the city of Reading, Pa., on the beautiful Neversink Mountain, August 25, the attention of the Berks County Leagues and their friends (composing a fine audience) was directed to the importance of caring for the interests of the Juniors of to-day. Work *for* the Juniors, and *by* them, provision, and purposes to be accomplished are points that were considered. Other addresses by earnest speakers were delivered during the afternoon and evening sessions of this highly interesting assembly.

Frequent announcements are made in our day concerning "Moving Pictures" that so entertainingly improve an evening hour. But the best picture of this sort, however, is that of the Young People themselves moving to and fro in the service of our most blessed Lord and Master; in the good deeds of kindness and self-denial for the welfare of others. Such "pictures" move every true heart to gratitude and praise.

Tidings

It is refreshing to hear, from friends far and near, of the success of the Junior work that is going on all over the land. Such efforts, if wisely conducted, cannot but prove a wonderful power for good in the years to come. Please send us word, if only by a postal-card, dear fellow-worker, and tell us of your needs, your conquests and your suggestions.

Bear in mind that your Junior of to-day will not always remain. Prepare him to graduate into a noble churchmanship.

The Junior League bears very much the same relation to the League as the primary department does to a good Sunday school. The same necessity exists for either.

What an interesting convention a meeting of the workers in Junior League operations would make! And it would be an important one, too!

A good Auxiliary Committee from the Luther League to aid the pastor in the work among the Juniors would be, possibly, the best way to carry on the work systematically.

What a benefit to our young people would be the endowment of a suitable room for the meetings of the various societies and committees of the congregation.

Anent the Constitution

"Please send me, as soon as you can, a copy of a constitution for a Junior society. I need one very badly." Such is a frequent appeal that is made concerning the code of organization. For our own part it seems most advisable to maintain the Junior League rather as a department of the League proper, than as a distinct organization with a separate constitution. The aim should surely be to unite, rather than to untie the bonds that hold together all our young people. There should be as little constitution as possible, save the constitution of the congregation, under which all is to be done. But there may be cases where no Luther League as yet exists, and for them a model constitution is prepared and printed below. Copies can be had with the Luther League Hand-Book for two 2-cent stamps.

Constitution for Junior Luther Leagues

PREAMBLE

We, younger baptized members, workers and friends of the Evangelical Lutheran Church, and of..... congregation, at .....; desiring to form a more effectual means of serving the Lord Jesus Christ our Saviour; do hereby establish this constitution for the government of the same, within and under the jurisdiction of the congregation.

Article I.—The Name.—The name of this corps of church-workers shall be: [The Junior Luther League] of..... Church, of ....., State of .....

ARTICLE II.—THE FAITH.—Our sole bond of unity is the Word of God, as taught in the unaltered Augsburg Confession.

ARTICLE III.—OBJECT.—The purpose of our meetings and work shall be the encouragement of the co-operation of the younger members of the congregation and their associates, to stimulate each worker, to help all to be more thoroughly active Christians, better equipped to serve in the congregation, to aid the pastor (if needed), and the Luther League, at home and abroad; the creation of friendship, the preparation for greater usefulness in later life, at home, in the congregation, the Sunday-school, the Luther League, and abroad; and to enable all our young people to enjoy truer pleasures than the world at large can give them.

ARTICLE IV.—MEMBERS.—Every young person, of either sex, between the ages of 8 and 16 years, who is a baptized member of the congregation, or is in its school, or otherwise associated with the same, being not yet connected with the full communion of the congregation, is eligible to membership in the Junior Luther League. At confirmation each member may become eligible to membership in the Luther League itself; of which this Junior League forms an auxiliary.

ARTICLE V.—SUPERVISION.—This Junior Luther League is connected only with the League of its own congregation, and is constantly under the general direction of a Supervising Committee of (five) members of the Luther League itself (chosen by the pastor; or volunteers), or elected (for a given term by the Luther League); to superintend the work done by the Junior League, attend all its meetings, and see that all the work is well and truly done. The Supervising Committee should make stated reports to the Luther League of the condition and activity of the Junior League.

ARTICLE VI.—MEETINGS.—Meetings of the Junior Luther League may be of a devotional, educational, social, moral, physical, or varied character, according to the plans adopted by the Supervising Committee.

ARTICLE VII.—OFFICERS.—A President, Vice-President, Recording Secretary, Corresponding Secretary, Financial Secretary, Roll Keeper, Treasurer, Librarian, Organist, Leader of Singers, Leader in Devotional Exercises, or any other officers (as the Supervising Committee shall deem necessary), are to be elected for a term of three months, and shall strive to fulfill the duties of their several offices in the best possible way.

ARTICLE VIII.—STANDING COMMITTEES.—The care of the room, mission work, extension of the League, collection and distribution of flowers for the sick, bringing back the straying, and any other matters shall be placed by the Supervising Committee in the care of suitable standing committees composed of the members of the Junior society.

ARTICLE IX.—DUES.—The dues of this League shall be ..... per month. All of the income of the body shall be devoted to such charitable objects as the Supervising Committee shall deem most necessary.

ARTICLE X.—QUORUM.—In all business meetings ten members, including the members of the Supervising Committee, shall constitute a quorum.

ARTICLE XI.—ORDER OF BUSINESS.—The following shall be made the Order of Business: Opening hymn, Scripture (recitation or reading), Minutes of the last meeting, Election of the new members, Reports from officers and committees, Unfinished business, New business, Reception of the dues, announcements, &c., Miscellaneous business, Closing hymn, Prayer (Lord's Prayer), Doxology, Adjournment.

ARTICLE XII.—AMENDMENTS.—This constition may be changed by the adoption with a two-thirds vote of all the members present, of a written amendment, proposed at a previous meeting. The order of business may be varied and interspersed with interesting features, according to the wisdom of the Supervising Committee, without amendment by vote.

Would That This Enthusiasm Were Widely Contagious!

SOUDERTON, PA., Sept. 2, 1899.

REV. C. L. FRY, Lancaster, Pa.

Dear Sir: I have read the second course of books of the Luther League Reading Course. Kindly send me seal to put upon the certificate and oblige. I think so much of the books that I would not part with them, and I do all I can to get others to read them. Awaiting seal and reply, I am

Yours truly,

JACOB E. COPE.

This is the unexceptional testimony of every faithful student of the Reading Courses. Why don't somebody, outside the circle of "the small minority," move to make it unanimous? *Lit. Sec'y.*

For Special Terms on Way of Salvation for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Herman J. Haendle

AGAIN the Luther League of New York City must record the death of one of its pioneers.

The portrait presented herewith is that of a man whom to know was to love, whose friendship it is hard to think can no longer be enjoyed except by memory. Herman J. Haendle was born on August 30, 1863, in New York City of German parents. He graduated from the public school, and entered a hardware store as a boy, and by strict attention and hard work he slowly worked his way, and finally became a partner of the firm of Chas. Mann & Co., where he had been from boyhood.

He died on August 31, just 36 years and one day, of heart failure. He had been ill, however, for some time; in June he sought recuperation at Hunter, N. Y., in the Catskill Mountains, and only came back to New York a week before his death.

Six weeks before he died he returned to the city to attend the funeral of his mother, and no doubt this loss and the effects of pleurisy, which he contracted in 1897, hastened his death. He is survived by a widow (formerly a Miss Anna F. Sackett), whom he married in 1893; a daughter of five years and a son of two years, one brother and five sisters.

The services were held on September 2, his pastor, the Rev. John A. W. Haas, officiating. Addresses were delivered in German, basing his text on Matt. 5, 8, and in English on 1 Cor. 15:58. Both were glowing tributes to a good man's work. Hosea's words, "Like people, like priest," were here fulfilled, and very feelingly did his pastor speak of the departed's many labors for his church, of which he was a life-long member. In the Sunday-school and in the Church Council, everywhere were the evidences of his having their interests at heart. No work too laborious, ever willing to help in the upbuilding of God's Zion. Mr. Haendle established the English Sunday-school of St. Paul's Church, and was its superintendent. The Washington Heights Church, which is the result of the effort of St. Paul's Church, is largely indebted to the patience and hard work of Mr. Haendle from its very beginning, and his untiring efforts to establish its Sunday-school.

In Luther League circles his work was even more evident. He was the ruling spirit in St. Paul's League, being one of its organizers, and its first president. He was a delegate to the City Luther League from the beginning of St. Paul's Society until two years ago, when he was made an advisory delegate. He served two years as vice-president of the City Luther League, and on important committees his name invariably appeared. He was frequently a delegate to the State and also to the first National Convention.

When the idea of extending the Luther League movement outside of New York City was first thought of, he was ready to go to distant places and advocate the establishment of similar organizations to the one in New York. Mr. Haendle and the writer were companions on two trips through New York State in the interest of the League, and to him belongs the credit for the organization of so many Leagues throughout the State.

He was one of the associate editors of the REVIEW from the very beginning, and always had its best interest at heart, writing for it and urging that it be supported as it deserves.

I am aware that an obituary is a most difficult article to write, and yet nothing I could pen would be overdrawing his good qualities; yet this one other attribute must not be slighted—his generosity. No man I know of with the means at hand did so much good with his money, or gave it so unstintedly as Mr. Haendle. His giving was Scriptural, the right hand knew not what the left was doing.

His character and life were exemplary, and would that there were many imitators.

FRED. H. WEFER.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

AS SPECIAL ASSOCIATES,

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What has the summer's rest done for you? Are you prepared for better work and earnest service in your own congregation, Sunday school and Young People's Society? Many are the calls, few those who heed. Let every Leaguer remember the cross which his leader and Saviour bore, and with a heart full of love for this sacrifice, be ready to do his Master's work.

Remember that it is utterly impossible to be an efficient worker without earnest and constant prayer. Pray whether you feel like it or not. Pray that you may know how to pray. We are commanded to pray. To those who are obedient God gives the larger revelation and the greater power. "Prayer without ceasing."

As you look forward to the winter's work, remember it is not fuss, but force—quiet silent force that accomplishes great and lasting results.

It is a good plan for local Leagues to have some specific work in and for their local church. Responsibility gives interest. By consulting and advising with your pastor, and this must never be neglected, he can point out a field of usefulness where the local League can become most helpful. Work and pray is a good motto, as good to-day as in Luther's time, and wideawake pastors will be glad to consult with their young people about means and methods of their greater usefulness in the Church.

One of the principles of the Luther League is loyalty to our Church. This means devoted allegiance not only to the congregation where you were confirmed, but wherever her standard is raised. It is to the doctrines she teaches we have voluntarily assented. Wherever our denomination has a name she has a right to your presence and support. We can really do much to strengthen and advance the prosperity of our Lutheran Church in her progress and welfare by being truly loyal to her both at home and elsewhere. This is best illustrated not by sentiment, excellent as it is, but by practice.

Method is necessary in church work. The world uses method. Organization and method are part of the world's secret of success in securing larger co-operation. If the ideal of organization is to be reached we must have part in promoting the spirit of the organization even though our own plans may not be adopted. However, system is an element of success in any organization, and in the Sunday school and in the League any plan seems good enough to be tried that can unite the members in a common effort.

Whether we are enthusiastic and tireless

workers or only indifferent, selfish and careless church members, let us remember the word that is written, "*Thou God seest me.*"

Recently some of the speeches of Chauncey M. Depew, the well-known Senator from New York, have been gathered together and issued in pamphlet form, so that some of his friends may be cheered and enlivened by his wit and good common sense. Among other sayings we find the following, which is a gentle reminder of duty day by day: "My friends, we pass this way but once. We cannot retrace our steps to any preceding milestone. Every time the clock strikes it is both the announcement of the hour upon which we are entering, and the knell of the one which is gone. Each night memory balances the books, and we know before we sleep whether the result is on the right or the wrong side of our account. In some measure we can meet the injunction of the poet who said:

"Count that day lost whose low-descending sun
Views from thy hand no noble action done!"

Are you a Christian? A member of the Luther League? Have you paid your church dues?

There are some editors whose eyes and consciences are not altogether blended by the desire for financial gain. One of these is the editor of the New York *Evening Post*, who writes:

"The best view which can be taken of our own Sunday newspapers must admit that they are a nuisance. They are twice cursed: they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, and without allowing theological reasons to have any weight whatever, we could wish them all away. . . . If there is any sadder sight in nature than a man deliberately sitting down to wade through a 'sextuple' Sunday newspaper, we do not know what it is."

September Again *

BY HERMAN J. HAENDLE

September is here again, and with its advent we will once more take up our daily routine of duties, in home, in business and in church work.

Summer, with all its pleasant days of rest and recreation, is gone, and nothing remains but the pleasant recollections of our vacation days. Refreshed and strengthened by the season of rest, we go back to our duties with renewed vigor.

Our churches and Sunday schools and societies that have been closed either a part, or the whole of the summer, will again open their doors and the work taken up with new zeal and energy.

Especially should this be the case with our societies, composed as they are almost entirely of young people, some of whom are still attending school or college and others who are already actively engaged in business.

All of these have had their vacations, and, if we mistake not, young people feel the benefits of relaxation much quicker than older folks, and therefore we expect to see them take up their duties with renewed energy and vigor.

There is a great deal of work for the young people in our Lutheran churches to do, and we must be up and doing. The work among the young people in the Lutheran Church is only in its infancy, and requires constant and earnest attention.

Looking forward to the greater usefulness of our National Luther League, its district organizations and individual societies, let us work with all our might and with our whole heart to further the cause of Christ and our dear Lutheran Church.

Luther League Topics

Thousands of our young people are using these Topics. Why do you not join the throng and profit by this very excellent system of Bible study?

The current quarter is ready for distribution (nearly 9,000 have been sent out already), and orders should be sent in at once to save disappointment. See advertisement in another column.

* This article was received over a year ago, but came too late for the issue intended. In the preparation of our September number the copy is again found, and strange, indeed, on the very day that the author, whose demise is noted on another page, is being put to rest. May his words be a greater admonition to us for the renewed activity that they urge.—EDITOR.

Beautiful Windows in a Philadelphia Church.

The Evangelical Lutheran Church of the Holy Cross, Lehigh avenue, Philadelphia, of which Rev. W. R. M. Oeser is pastor, has been adorned by a series of five stained glass windows made by Messrs. Mayer & Co. of Munich, one of which is shown in the accompanying engraving.

A very solemn and beautiful representation of the Crucifixion occupies the three-light windows over the altar, while the two five-light windows in the transcepts have respectively the Ascension and Christ in Glory. These three large windows are ex-

cellent specimens of the glass stainer's art. The pictures are full of religious significance and artistic merit.

The aisle windows have a single opening and contain the Annunciation, Nativity, Christ Among the Doctors, Baptism of Christ, Last Supper, Agony in the Garden, Resurrection and Christ Appearing to Mary Magdalene. The front window has a most expressive representation of Christ Healing the Sick. In the Sunday-school room there is, very appropriately, an exquisite window of Christ Blessing Children. It is one of the most successful and picturesque representations of this most beautiful scene that could be imagined.

The entire series are remarkable for their profound and truthful feeling, as well as their rich and elaborate coloring and grace. It would be difficult to find so complete and harmonious a set of windows anywhere, and the pastor and congregation are to be congratulated.

A Leaguer's Trip to the Holy Land

(*Continued from page 10.*)

perceptibly felt the quaking of the mountain sides, coming from within the bowels of the volcano.

The guide took one of us at a time by the arm, with a handkerchief covered over our mouth and nostrils to prevent our inhaling too much of the escaping sulphur fumes, and led us forward, within a safe distance, to look into the mouth of the gigantic crater, which is continually sending forth volumes of dense smoke and sulphur fumes in colors of gray. blue, green and yellow. The awful roaring and quaking from the interior's action, like mighty thunders, again like distant thunder rolling nearer and nearer, louder and louder, and then breaking forth in awful crashes as if the mountain would break to pieces under your feet, amid startling flashes of fiery light shooting upward, through the dense smoke, from the abyss below, and then gradually dying in a distant roll.

It made our blood run fast through the veins and simultaneously hot and cold to hear the roaring noise of the mountain and the quaking of it. One can truthfully repeat the words of Edgar A. Poe's Raven: "It thrilled me. It filled me with fantastic terrors never felt before."

Some distance from the crater around the cone are fissures or crevices in the ashes from whence issue steam, smoke and sulphur so hot that by placing our handkerchiefs over them, by means of our umbrellas, we scorched them so much that to keep them from falling to pieces, we pressed them in our guide books and brought them with us for relics. Upon this elevation of about 4,000 feet above the sea the outlook is unobstructed, and a fine panoramic view of the city and Bay of Naples as well as the villages and towns lying around the base of Vesuvius is presented. A number of these villages have been wholly or partially destroyed by eruptions of lava, &c., in more recent years. In some instances can plainly be seen the course of the streams of lava through the center, leaving buildings intact on either side. Grand sights, and not to be missed, but we would not risk our lives a second time, feeling very thankful for the care which protected us from harm and permitted us to return safely.

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— On July 30 a new German Lutheran congregation was organized, in East Sixty-second street, by the Mission Board of the Missouri churches in this city, of which Rev. H. C. Steup is the chairman. A new church edifice of brick, 34 x 48, was secured and formally dedicated on that day. This church was the property of Presbyterians, whose missionary had gathered a number of German families together, but when he joined the Church of Rome they concluded to abandon the field, and many of the former members are again members of their mother church—the Lutheran. The field is largely populated by Germans, and the mission will, no doubt, be successful.

— The new Lutheran Church of Our Saviour, Rev. W. H. Feidmann, pastor, at 179th street and Audubon avenue, will probably be dedicated this week.

— The Hon. Frederick W. Holls, who was a member of the Peace Delegation to the Czar's Congress, is the son of a Lutheran clergyman, the late Rev. G. C. Holls, director of the Wartburg Orphans' Farm School. He is a member of a law firm in New York City, and acted as secretary and counsel to the delegation. He was born at Zelienople, Pa., in 1857, graduated at Columbia College in 1878, was admitted to the Poughkeepsie bar in 1880 and has been practicing in New York City ever since. He is the author of various essays, lectures and travels, and last year received the title of LL.D. from the University of Leipsic.

Brooklyn

— The New York and New England conference of the Missouri Synod will meet in Trinity Church, Long Island City, Rev. C. Merkel, pastor, on September 19-21.

Philadelphia

— The cornerstone of the Gustavus Adolphus Swedish Lutheran Church, at McKean and More streets, Rev. C. A. Blomgren, Ph.D., pastor, was laid on Sunday, September 3. Rev. S. A. K. Francis delivered the English address.

— Fully 5000 people attended the Mission Festival, held on August 6, under the auspices of the united German Lutheran congregations of this city. This was the seventh annual festival. It was participated in by Revs. Oeser, Haussman, Koenig of York, who delivered the address; Erdman of Cramer Hill, N. J.; Offerman of Camden, and Wischan, who spoke at the afternoon session; Hoeppner of Norristown and Biehmueller of Tacony. The choirs of the various churches furnished the music.

— On July 30 the congregation of the Missouri churches in and about this city held a Missionary Festival at Washington Park, which was well attended. Revs. Schroeder and Hamm had charge of the meeting. The speakers were Revs. Luhr and Fry of Brooklyn, Keturakat and Rebane.

Albany

— Rev. John S. Braren of Ellenville, N. Y., and formerly of New York, has accepted a call to Trinity Church, Albany, and he is now at work in the latter field, his address being 62 Alexander street.

Hoboken

— Rev. H. C. Fultz of Bridgeton, N. J., is to undertake the founding of an English General Synod Lutheran Church in Hoboken, N. J. Being thoroughly familiar with the German language, he is especially qualified to take charge of this work.

Baltimore

— The fiftieth anniversary of the St. Stephen's German Lutheran Church of Baltimore, Md., Rev. F. Ph. Hennighausen, D.D., pastor, will be celebrated on Sunday, October 22. The morning discourse will be by the pastor, and will be historical; in the afternoon addresses will be made by several ministers, and the address in the evening will be delivered by Rev. H. H. Weber, general secretary of the Church Extension Board of the General Synod. St. Stephen's is one of the most prominent of the German churches in the General Synod.

Chicago

— Rev. H. W. Roth, D.D., for many years pastor of the Wicker Park Lutheran Church, and professor in the Chicago Seminary, has resigned. He expects to move to Greenville, Pa., and has been appointed superintendent of hospitals established by the late Dr. Passavant.

Syracuse

— The annual convention of the New York and New Jersey Synod will be held in this city, beginning Tuesday evening, September 19.

NEW YORK STATE

— Rev. G. A. Bierdemann of Utica has received the degree of Doctor of Divinity from the Montezuma University.

— Rev. A. Deitz, formerly of Rhinebeck, has accepted a unanimous call to the pastorate of the Lutheran Church in Poestenkill, N. Y.

— The New York Conference of the Lutheran Ministerium of New York will meet on September 26, 27, in Immanuel Church, Meriden, Conn., Rev. C. R. Tappert, pastor.

PENNSYLVANIA

— Hon. J. Hay Brown, who was recently nominated for the Supreme Court judgeship by the Pennsylvania Republican Convention, is the

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son of the late Dr. J. A. Brown of Gettysburg Theological Seminary. He welcomed the Pennsylvania State Luther League to Lancaster when it met in Holy Trinity Church of that city a few years ago. The nomination is equivalent to an election.

— The dedication of a monument to the late Rev. W. F. Rick, pastor of St. Mark's Church, Williamsport, and chaplain of the Twelfth Regiment, Pennsylvania Volunteers, took place on August 21, the first anniversary of Rev. Rick's death. Rev. T. B. Roth, president of Thiel College, delivered an address on "Chaplain Rick, the Pastor and Preacher;" Colonel J. B. Coryell spoke on "Chaplain Rick, the Soldier," and Silas F. Neff, president of Neff College of Oratory, on "Chaplain Rick, the Citizen."

— The thirteenth annual reunion of Lutherans was held at Pen Mar on July 27, Rev. G. W. Enders, D.D., of York, presiding. Addresses were delivered as follows: "Lutheranism, Intensive and Extensive," by Rev. G. S. Bowers of Hagerstown, Md.; "Lutheranism, Its Adaptability to the Masses," by Rev. L. M. Zimmerman of Baltimore, Md.; "Lutheranism in India," by Rev. N. E. Yeisser, India Missionary, of Arendtsville, Pa.

— The Rev. John W. Randolph of Scranton on August 9 was married to Miss Katheryn Timbermann at Hamilton, Ohio. Miss Timbermann is a leading singer and music teacher of Wilkes-Barre and Scranton.

— Rev. Paul Janowitz of Allegheny has concluded to accept a call to the mission point in Columbus, Ohio.

— On Sunday, August 6, Rev. J. H. Raker preached his first anniversary sermon at Trinity Church, Lebanon, Pa. Fifty-four new members were admitted during the year. The congregation presented a beautiful dining room set to the pastor and wife upon their return from their wedding trip.

MISCELLANY

— The congregation at Saginaw, Mich., celebrated its fiftieth anniversary on July 30 and 31.

— The General Council Mission Board has taken steps toward establishing a mission in our new island possessions. Concerning this, the *Foreign Missionary* says: "Christian work has begun in Porto Rico. The services of two young men, who recently graduated at our seminary, have been engaged to plant the Lutheran Church there. Our board has undertaken this work with bright prospects of great results."

— The English congregation of the Joint Synod of Ohio at Youngstown, Ohio, is contemplating the purchase of an old Episcopal church building, which would serve them well as a church home.

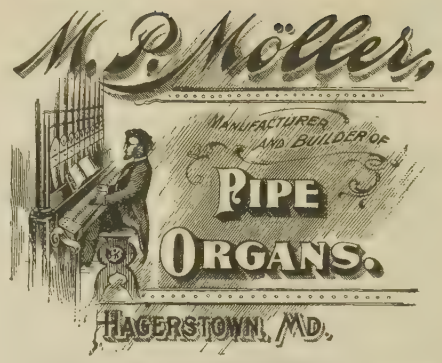
— Rev. E. H. Mueller, who was appointed a missionary of the General Synod to the field in India, sailed from New York on July 26.

— Rev. and Mrs. L. B. Wolf, two of the General Synod missionaries in India, are on their way home, and expect to reach America about September 10.

— The Lutheran Church in Poland numbers 65 congregation, with 325,000 members. The two largest churches, one of 35,000, the other of 22,000 souls, are found at Lodz, the industrial center of Poland. The congregation at Warsaw numbers 15,000 souls.

— Our Church has a number of congregations in the Transvaal Republic, apart from the missions in that South African State. In and near Pretoria it has mission congregations in care of the Berlin Society, with 1,600 baptized members. At Johannesburg also is a mission congregation with 110 members.

— London has 17 German Lutheran congregations, including missions. The Danes, Swedes, Norwegians and Finns have churches, too. There are also Lutheran congregations in other cities of England, notably in Liverpool and Birmingham, and even in Scotland and Ireland.



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Over the battlefield of Gettysburg, through the picturesque Blue Mountains, via Hagerstown and Antietam, and down the beautiful and historic Shenandoah Valley to the unique Caverns of Luray; thence across the rolling hills of Northern Virginia to Washington, is the route of this tour—a section of the country intensely interesting from both a historic and a scenic standpoint.

The tour will leave New York 7.55 A. M., and Philadelphia 12.20 P. M., Saturday, September 16, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the *extremely low rate* of $25 from New York, $24 from Trenton, $22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents, Tour Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK STATE

New York City

— The Luther League of New York City will hold its first fall meeting in the Church of the Atonement at 140th street and Edgecombe avenue, on Monday evening, September 18. A large attendance of delegates and members of the various Church Leagues is expected.

— With this month a number of the Leagues will again resume their meetings, and renewed activity in all lines of the work is looked for.

— The death of Mr. Herman J. Haendle is a severe loss to the Luther League of St. Paul's Church. He was one of the organizers, its first president, and continued to take an active interest in the organization up to the time of his death.

Rhinebeck District

— The Young People's Society of Viewmonte, Rev. W. E. Traver, pastor, have just completed putting an ascetylene gas plant in Christ's Lutheran Church, at an expense of $175, and after a three weeks' trial the whole congregation are not only satisfied, but pleased in the highest sense.

— Zion's Lutheran Sunday school of Coble-skill, Rev. G. Albert Getty, pastor, have added to their library several volumes of the Luther League Reading Course, with a view to edifying the young Lutherans of the school with reference to their church.

Buffalo League

— The Luther League of the Church of the Atonement, at Buffalo, held its third annual moonlight excursion, August 16. The trip was down Niagara River, stopping at the numerous summer resorts. The promptness with which the members of the Lutheran churches responded was a source of great encouragement to the workers of the Atonement League.

B. M. C. Central Luther League

— About 1500 Lutherans gathered at Menlo Park, Perkasie, Pa., on Friday, September 1, the occasion of the second annual rally of the B. M. C. Central Luther League. A special train arrived in the park about 9 a.m., having gathered Leaguers and their friends from Pottstown, Royersford, Phœnixville, Norristown, Belfry and Lansdale. A pleasant and most enjoyable day was spent, and interesting as well as profitable addresses delivered by Rev. J. M. Remensnyder, D.D., Milton, Pa., chairman of the Extension Committee of the Pennsylvania Luther League and Wm. C. Stoever, Philadelphia,

Pa., president of the Pennsylvania Luther League. Greetings were also exchanged with the Luther League Centrals of North Western Pa., Reading and Philadelphia Centrals.

— Very interesting letters have been received in Norristown from Revs. R. D. Roeder and A. S. Fichthorn, written from Halle, Germany, from which place they've made trips to the Castle Church, Augsburg, Eisleben, Eisenach and Erfurt. They also expect to visit points of interest in Switzerland. While in Halle, they witnessed the installation of Rev. Dr. Schmidt as chief pastor of St. Johannes Kirche, a congregation supporting three regular pastors and two assistants. They were also entertained by the choir boys from the Orphans' Home in Halle, who sang several choruses in front of the hotel at which they were stopping.

— All of the local Leagues in the Central are making preparations for renewed work and energy through the coming winter, most of them having taken a vacation during the summer months.

— On Sunday, September 17, the Luther League of Richlandtown, Bucks County, Rev. D. H. Reiter, pastor, will celebrate their anniversary, the president of the Central, Frank L. Brown, Norristown, will address them on this occasion.

Reading Central

— The steady growth of the Luther League work in the vicinity of Reading was forcibly demonstrated by the large and enthusiastic throng of Lutherans and their friends, who gathered at the Highland Pavilion on the summit of Neversink Mountain on August 26. The scene was an inspiring one, for while listening to sterling Lutheran addresses by stanch Lutheran enthusiasts, the eye could cover the beautiful Schuylkill Valley, one of the most Lutheran sections of America. The afternoon session began at three o'clock, with Pres. James F. Rhoads (Grace Luther League) in the chair, while Prof. Arthur Wittich (St. James) presided at the organ, being assisted by a large volunteer choir, who, with the large audience, made the hills resound with the fine old Lutheran hymns. After singing the hymn, "I Love thy Zion, Lord," Rev. J. W. Early, Reading, Pa., offered prayer, and read the Scripture lesson. Rev. C. Elvin Haupt, Lancaster, Pa., followed with an interesting and practical address on "Junior Work," which was listened to with deep attention. After the hymn, "My Church, My Church," Frank S. Livingood, one of Reading's most distinguished lawyers, made an inspiring address on "Lutheran Development of Character," in which he paid a glowing tribute to Luther and his teachings, and showed their effect on the character of his followers. This session was closed by the hymn, "Now Thank We All Our God," after which Rev. J. H. Gable offered prayer. After partaking of lunch and enjoying several hours' of social intercourse, the audience, which had been greatly augmented in the meantime, reassembled at 7.45 p.m., singing "Glorious Things of Thee Are Spoken," followed by a prayer and Scripture lesson by Rev. H. Branson Richards, Philadelphia. Mr. Stewart A. Shimer, Bethlehem, Pa., delivered an address on "The League as an Element of Strength in the Lutheran Church," which was deeply enjoyed and evoked many favorable comments. "A Mighty Fortress" was next sung as only a Lutheran audience can sing it, after which Rev. Geo. C. Loos, Philadelphia, made an address on "Consecration," the most stirring one that the Reading Lutherans have heard for many years. His apparent sincerity and earnestness roused his hearers to a high pitch of enthusiasm, which will bring good results to League work hereabouts. After singing "Saviour, Again to Thy Dear Name We Raise," Rev. Gable pronounced the benediction, and the fifth annual and most successful reunion of the Central Luther League of Reading came to an end.

— The Luther Leaguers of this section are deeply interested in the dedication of the new Topton Orphans' Home on September 14, 1899. The various Leagues contributed liberally toward its construction.

— The annual meeting of the Central will be held in Grace Lutheran Church, Rev. W. H. Myers, pastor, Thursday, October 5.

Lancaster and Vicinity

— The League of Holy Trinity Church at its August meeting contributed $20 to the building fund of the Advent Mission of this city.

— The Luther League of Holy Trinity English Lutheran Church, Lebanon, Pa., Rev. J. H. Raker, pastor, elected the following officers: Pres. Luther G. Harpel; vice-pres., George S. Scheffey; sec., Miss Amanda Peters; treas., Valentine W. Gerberich. The League meets every Sunday evening before the regular Church services. The League has paid over $200 toward the Church debt since last October. The Luther League Topics are being used.

York Central

— The fifth annual convention of the York County Central Luther League was held August 31, 1899, in St. Mark's Lutheran Church, York, Pa., Rev. P. Livingstone, pastor. The local society put forth every effort to make the convention a pleasant one in the shape of elaborate decorations and delightful entertainment. The morning session was opened with devotional exercises, followed by roll call and the election of officers. The following officers were elected for the ensuing year: Pres., Rev. A. M. Heilman of Shrewsbury; first vice-pres., Mr. H. Schroeder of Rail Road; second vice-pres., Rev. Will F. Bare of Dallastown; treas., Mr. Edward Helb of Rail Road; stat. sec., Rev. D. S. Kurtz of Wrightsville; rec. and cor. sec., Mrs. E. E. Schantz of New Freedom. Rev. D. S. Kurtz

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addressed the convention on the subject, "Object of this Luther League Convention," after which Rev. F. H. Crissman conducted an interesting parliament on "How Do You Get Your Committees to Work?" The afternoon session was opened with a prayer and praise service. The subject, "How to Conduct Young People's Prayer Meetings," was opened by Miss Jennie Strevig. After some discussion on the above subject, Mr. Wm. C. Stoever, president of the Pennsylvania State League, addressed the convention in an interesting and profitable manner, showing the value of the League organizations and giving many instructive suggestions in regard to the Young People's Work. The subject, "The Present Need of Daily and Systematic Bible Reading and Study by the Children and Young People," was presented by Mr. Edward Helb and Rev. G. W. Enders, D.D. The speakers for the evening session were Rev. E. E. Hoshour and Mr. Wm. C. Stoever, who spoke on "A Backward Look at the Young People's Movement;" and Rev. C. E. Walter, whose topic was "The Young People of the Future." The delegates nominated for the State Convention are Rev. A. M. Heilman, Mr. Edward Helb, Rev. G. W. Enders, D.D., Rev. D. S. Kurtz and Miss Elmira Keller; alternates, Rev. T. B. Thomas, Rev. A. Bell, Rev. E. S. Hoshour, Rev. J. B. Wolf and Rev. R. F. Meisenhelder. Those to the National Convention: Rev. P. Livingstone, Rev. A. G. Fastnacht, Mrs. E. S. Schautz; alternates, Rev. W. B. Glanding, Rev. H. C. Bixler and Miss Jennie Strevig.

Somerset County League

— The seventh convention of the Central Luther League of the Somerset County conference assembled in the Lutheran Church of Lavansville, July 27. Two sessions were held—one on Thursday evening and the other on the following morning. At both there was earnest discussion of subjects relating to Young People's work. The convention was cordially welcomed in behalf of the society of Christian Endeavor by S. B. Friedline. The pastor, Rev. C. F. Gephart, spoke words of warm greeting for the Church and community. Rev. M. S. Romig responded, and after the appointment of committees, "The Threefold Sphere of Our Organization" was discussed in a most practical manner by Miss Carrie Johnston and Revs. Johnston, Wachter, Young and Miller. Two subjects of special interest were discussed at the second session, "How Can Young Men Be Induced to Take Deeper Interest in the Work of the Church?" and "Working and Praying," Messrs. Sorber, Rhoads and Hemminger and Revs. Romich, Gephart and Hoover were the speakers. Short talks on the benefits of young people's societies proved a suggestive feature of the closing hour. The speakers were O. O. Saylor, P. W. Weller, H. E. Shaffer, Edwin Tayman and Virgil R. Saylor. The delegates elected to the national Luther League are Mrs. A. F. Speicher, Prof. J. C. Speicher and Rev. C. F. Gephart, with Revs. Romig, Young and Collins as alternates. Revs. Hoover, Young, Romig, Miss Carrie Johnston and H. S. Rhoads were elected delegates to the State Luther League and Misses Walter, Johnston and Zimmerman alternates. The officers for the ensuing year are pres., Prof. J. C. Speicher; vice-pres., Rev. M. L. Young and D. W. Sorber; sec., Mrs. A. F. Speicher; cor. sec., C. R. B. Cramer; treas., H. E. Shaffer. Twelve societies were represented in the convention by 41 delegates. An earnest desire was expressed that all the young people's societies organized in the Lutheran churches throughout the conference district might soon be enrolled in the membership of the Central League.

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Pittsburg Central

— At its last meeting the Christian Endeavor Society of Bethany Church, Pittsburg, E. E., Rev. John Weidley, pastor, set apart $30 to be given to the support of a native preacher in India. This amount will pay his salary for one whole year.

— A Luther League rally of the Leagues of the Joint Synod of Ohio churches was held on the lawn of the Home for the Aged on Wednesday evening, July 26. Addresses were delivered by Messrs. Otto Mayer and Charles Eisenbach and the Rev. Schramm.

OHIO

— The newly elected officers of the Luther League Central Joint Synod of Ohio, East, who were chosen at the convention held at Allegheny, Pa., on August 8-10, are as follows: Pres., Rev. H. J. Reimann; vice-pres., Rev. L. H. Burry and Rev. H. J. Schuh; English sec., Miss Marie Schuh; German sec., Mr. J. D. Pollikowski.

ILLINOIS

— The Young People's Society of Prophetstown, Ill., has presented the Church with a silver communion service, a Church Bible and a library containing 100 volumes. In addition to this it has gathered money for the building of a church vestibule and steeple. This society is much alive.

— The Young People's Missionary Society of our church at Lena, Ill., Rev. Dr. J. C. Kauffman, pastor, recently gave a two weeks' outing

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— On July 13 a meeting of all the Lutheran Young People's Societies in the Galesburg district was held at Lake George, Galesburg, Ill., and the preliminary steps toward organizing a Central Luther League for the district were taken. About 200 attended the meeting, which took the form of an outing, and a very enjoyable time was had. Seven young people's societies were represented, and they formed a temporary organization by electing Rev. Peter Peterson of Galesburg chairman. A Committee on Constitution, with A. A. Johnson of Monmouth as chairman and Ed. Lundgren of Galesburg as secretary and one member from each society was appointed, who will take the proper steps to properly organize the Central.

MINNESOTA

— The Young People's Union of St. Paul and Minneapolis held its fourth annual convention in the Augustana Church, Minneapolis, Minn., Rev. C. J. Petri, pastor, on September 8, 9 and 10. Addresses were delivered by Rev. L. A. Johnston, Dr. E. Norelius and Dr. C. A. Swensson. The musical programme was exceptionally fine.

KENTUCKY

— Rev. Elmer G. Howard of Trinity Church, Louisville, is contemplating the organization of a Luther League in his Church this fall.

NEW JERSEY

— The Young Ladies' Society of St. John's Church, Union Hill, Rev. H. Schappe, pastor, recently contributed $100 to the congregation, enabling them to pay the sum of $600 on a mortgage on the church. The congregation has just completed its twenty-first year.

NATIONAL EXPORT EXPOSITION.

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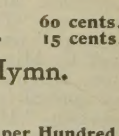

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